Mullā ʿAlī b. Sulṭān al-Qārī and his Works: A Descriptive Bibliography

Gibril Fouad Haddad•

Not much is known about the life of the prolific Khurasanian-Meccan Sufi Ḥanafī polymath, jurisprudent, canonist, exegete, logician, pilgrimalogist, muḥaddith, calligrapher, historian, philologist, Qur'ān teacher and reciter Mullā Nūr ad-Dīn Abū al-Ḥasan ʿAlī b. Sulṭān Muḥammad al-Qārī al-Harawī thumma al-Makkī al-Ḥanafī (d. 1014/1605). He was described by al-Muḥibbī as "one of the forerunners of learning and the peerless scholar of his time, most remarkable in his analyses and elucidation of language" and by ash-Shawkānī as "the encyclopaedist of the sciences of transmission and reason, imbued with the Prophetic Sunna, one of the foremost erudite scholars and great memorisers [of Hadith]."[1]

The same sources state that al-Qārī was born in the major Khurāsānian city of Herat in present-day Afghanistan; that he learnt the Qur'ān with Muʿīn ad-Dīn b. Zayn ad-Dīn al-Harawī and memorised the fundamental textbooks with the teachers of his country. He shone in memorisation, canonical Qura'nic readings and prayer leadership in tarāwīḥ, hence his nickname Qārī (reciter) before he became famous as a mullā.[2]

Scholars fled Khurāsān in droves when the Rāfiḍī Sultan Shāh Ismāʿīl b. Ḥaydar as-Ṣafawī (d. 930/1525) conquered Herat in 916/1510 after calamitous upheavals.Al-Qārī probably moved to Mecca shortly after 952/1545, writing in *Shamm al-ʿAwāriḍ*: "Glory and thanks to Allah for granting me success and enabling me to emigrate from the abode of innovation to the best of the abodes of the sunna, which is the alighting-place of revelation and the appearance of prophethood, ensuring I reside there without effort or power on my part!"[3]

He sustained himself and his dependants through his Qu'ranic calligraphy and its commentary in a hand described by a contemporary as "one of the wonders of the world."[4] The sale of one such volume sufficed him the sustenance of an entire year. He loathed relying on others, especially

• Sultan Omar Ali Saifuddien Centre for Islamic Studies, Universiti Brunei Darussalam

potentates and the wealthy. He wrote: "Allah have mercy on my father! He always said to me: 'I dislike that you should become one of the ulema lest you go and stand at the door of the princes!'"[5] In *Taṭhīr at-Ṭawiyya bi-Taḥsīn an-Niyya* he made it clear that accepting any type of office or employment from the government was also a suspicious source of income unless one ensured that he took a salary to work for Allah Most High and that he took it from an irreproachable source or only the amount absolutely necessary for a living.

He remained in Mecca until his death in the year 1014 as ascertained by al-Laknawī in *ar-Rafᶜ wat-Takmīl* and *Ibrāz al-Ghayy al-Wāqiᶜ fī Shifā' al-ᶜAyy* (published as *Naqd Awhām Ṣiddīq Ḥasan Khān*) and was buried in al-Maᶜlāt cemetery. Al-Muḥibbī in *Khulāṣat al-Athar* said that when news of his death reached the ulema of Egypt they held the funeral prayer in absentia at al-Azhar with a throng of over 4,000. The sources name among his teachers:

• the major Egyptian Shāfiᶜī jurisprudent Shihāb ad-Dīn Abū al-ᶜAbbās Aḥmad b. Muḥammad b. Muḥammad, known as Ibn Ḥajar al-Haytamī as-Saᶜdī al-Anṣārī (909-973/1503-1565);[6]

• the Indian hadith master, Hanafi jurist and author of 100 works, ᶜAlā'ad-DīnᶜAlīb.ᶜAbdal-Malik b. Qāḍī Khān al-Qurashī al-Jūnfūrīal-Rāhanfūrī al-Qādirī ash-Shādhilī al-Madanī thumma al-Makkī, known as al-Muttaqī al-Hindī (d. 975/1568);[7]

• the Afghan hadith master Muḥammad Saᶜīd b. Khwājā al-Ḥanafī known as Mīr Kalān (d. 981/1573);[8]

• the Shāfiᶜī commentator of the Qur'ān and jurist ᶜAṭiyya b. ᶜAlī b. Ḥasan as-Sulamī al-Makkī (d. 982/1574), who taught at the Sulaymāniyya School and whom Qārī in *Shamm al-ᶜAwāriḍ* calls *sayyidī wa-sanadī fī ᶜilm at-tafsīr*;[9]

• the Hanafi musnid, jurist, grammarian, and qāḍī MullāᶜAbd Allāh b. Saᶜd ad-Dīn al-ᶜUmarī al-Sindī al-Madanī thumma al-Makkī (d. 984/1576);[10]

• the Indian Hanafi muftī, historian and commentator of the Qur'ān Quṭb ad-Dīn Muḥammad b. Aḥmad b. Muḥammad al-Gujarātī al-Nahrawālī *thumma* al-Makkī (d. 990/1582), whom al-

Qārī called "the pillar of latter-day scholars and the cream of the oceans of erudition, our teacher, the mufti of Muslims in the safe Sanctuary of Allah, Mawlānā Quṭb ad-Dīn."[11]

• the nonagenarian Egyptian Shāfiᶜī jurist and exegete Shihāb ad-Dīn Aḥmad b. Badr ad-Dīn al-ᶜAbbāsī al-Miṣrī thumma al-Hindī (d. 992/1584);[12]

• the Hanafi jurist and admonisher Sinān ad-Dīn Yūsuf b. ᶜAbd Allāh al-Amāsī ar-Rūmī al-Makkī (d. 1000/1592), who wrote several works on the rituals of pilgrimage, doctrine and ethics.[13]

• the erudite ascetic Indian musnid Zakariyyā al-Ḥasanī al-Yamanī al-Makkī (d. 971/1501);[14]

• the Egyptian Shāfiᶜī hadith scholar and jurist Muḥammad b. Abī al-Ḥasan Muḥammad b. Jalāl ad-Dīn Muḥammad b. ᶜAbd ar-Raḥmān b. Aḥmad al-Bakrī (d. 993/1585);[15] and

• the Cairene musnid Shams ad-Dīn Muḥammad b. ᶜAlī b. Aḥmadb.Sālim al-Junājī thumma al-Qāhirī al-Mālikī al-Azharī (d. 935/1529) who presumably gave al-Qārī (as indicated in his preamble to the *Mirqāt*) a very early ijāza, from which it follows that the latter's birth predates the year 935 and that he lived more than 80 years.

Among al-Qārī's students were:

• the imam of the Maqām, head preacher of the Meccan Sanctuary, muftī, philologist, jurist, historian, and author of works on sīra, doctrine, poetry and history Muḥyī ad-Dīn ᶜAbd al-Qādir b. Muḥammad b. Yaḥyā b. Mukarram b. al-Muḥibb Muḥammad at-Ṭabarīal-Ḥusaynīal-Shāfiᶜīal-Makkī (976-1033/1569-1624);[16]

• the historian, jurist, qāḍī, muftī and prolific author ᶜAbd ar-Raḥmān b. ᶜĪsā b. Murshid al-ᶜUmarī al-Murshidī al-Makkī al-Ḥanafī (975-1037/1568-1628);[17]

• the arch-muḥaddith of India and commentator of the *Mishkāt* among many other worksᶜAbd al-Ḥaqq b. Sayf ad-Dīn ad-Dihlawī (958-1052/1551-1642);[18]

• Sayyid Muᶜaẓẓam al-Ḥusaynī al-Balkhī, an otherwise unknown whose name is mentioned in the *Athbāt* of Ibn ᶜĀbidīn, al-Kuzbarī and others as a direct student of al-Qārī's;[19]

• the Hanafi Meccan teacher, jurisprudent and preacher Abū ᶜAbd Allāh Muḥammad b. Munlā Farrūkh b. ᶜAbd al-Muḥsin ar-Rūmī al-Mūrawī (996-1061/1588-1651);[20]

• Shams ad-Dīn al-ᶜInānīal-Makkī, another unknown who transmitted al-Qārī's works to his son ᶜAbd Allāh, the mufti of the Hanafis in Mecca who passed them on to his son Asᶜad b. ᶜAbd Allāh b. Shams ad-Dīn al-ᶜInānī, who passed them on to Shāh Walī Allāh ad-Dihlawī according toᶜUbayd Allāh b. al-Islām as-Sindī in his *Thabat*, *at-Tamhīd li-Taᶜrīf A'immat at-Tajdīd*; and

• Sulaymān b. Ṣafī ad-Dīn al-Yamānī, whose name appears on a certificate delivered to him by al-Qārī in the teaching of fiqh, hadith, and tafsīr.

A descriptive bibliography of 108 of al-Qārī's works

1. *al-Adab fī Rajab*, a slim work on the desirability of voluntary prayer and fasting in Rajab in which al-Qārī sides with Ibn al-Ṣalāḥ (versus Ibn ᶜAbd al-Salām and the majority) in the promotion and defence of *ṣalāt ar-raghā'ib*.

2. *al-ᶜAfāf ᶜan Waḍᶜ al-Yad fīl-Ṭawāf*, a two-page *fatwā* on the impermissibility of placing the hand on the chest during circumambulation.

3. *al-Aḥādīthal-Qudsiyyaal-Arbaᶜīniyya*, a meticulous compilation of forty authentic Divinely-spoken hadiths, which has been published under different titles.

4. *al-Ajwibat al-Muḥarrara fīl-Bayḍat al-Khabītha al-Munakkara*, an exposéof the pagan origins of Christian Easter-egg rituals.

5. *al-ᶜAlāmāt al-Bayyināt fī Bayān baᶜḍ al-Āyāt*, published as *al-Bayyināt fī Bayān* etc., a brief explanation of the phrase "some of the signs" in the verse *Do they wait for anything except that the angels should come to them or your Lord should come or that there*

come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith if it had not believed before… (6:158).

6. *Anwār al-Ḥujaj fī Asrār al-Ḥijaj*, a ten-page treatise on the spiritual dimensions of pilgrimage in which al-Qārī cites, on the origin of *ṭawāf*, this reply of ʿAlī b. al-Ḥusayn Zayn al-ʿĀbidīn (38-95/658-714):

> When Allah Most High said to the angels *Verily I shall place in the earth a vicegerent they said, will You place therein such as shall make mischief in it and shed blood, and we celebrate Your praise and extol Your holiness? He said: Surely I know what you do not know* (2:30), the angels feared lest what they had said was [deemed] a protest against their Lord so they sought refuge with the Throne. They circumambulated it in fear of the Divine wrath, whereupon the Oft-Visited House *(al-bayt al-maʿmūr)* was raised for them and they circumambulated it. Then He sent angels and said: "Build a house like it for me on earth," and Allah ordered His creatures to circumambulate the latter, just as the dwellers of heaven circumambulate the Oft-Visited House.

7. *Anwār al-Qur'ān wa-Asrār al-Furqān*, a 750-folio, two-tome commentary of the Qur'ān published in 2013 in five volumes.

8. *ʿAqd al-Nikāḥ ʿalā Lisān al-Wakīl*, a one-page reply confirming the validity of a marriage contract entered into by a guardian's proxy.

9. *al-Asrār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa* also known as "the Major Work on Forgeries" *(al-Mawḍūʿāt al-Kubrā)*, in which he said, "Here we are, having passed the year one thousand and ten-odd"[21] dating this book among his very last works with *Sharḥ ʿAyn al-ʿIlm* and *Sharḥ al-Muwaṭṭa'*.

10. *al-Athmār al-Janiyya fī Asmā' al-Ḥanafiyya*, a 189-folio abridgment and updating of Ibn Abī al-Wafā's (696-775) *al-Jawāhir al-Muḍiyya*, a biographical dictionary of Hanafi jurists.

11. *Bahjat al-Insān fī Muhjat al-Ḥayawān*, an abridgment of ad-Damīrī's (d. 808/1405) animal encyclopaedia *Ḥayāt al-Ḥayawān* in 132 folios.

12. *Bayān Fiʿl al-Khayr idhā Dakhala Makkata man Ḥajja ʿan al-Ghayr*, a fatwa in which he addressed the issue of a pilgrim-by-proxy's passing of the starting-point *(mīqāt)* without donning the consecrated state *(iḥrām).*

13. *Bidāyatal-SālikfīNihāyat al-Masālik*, a commentary on Raḥmat Allāh al-Sindī's *Mansak al-Ṣaghīr*, over whose medium-sized *Lubāb al-Manāsik* al-Qārī also wrote marginalia (published with the main text) in 1287/1870.

14. *al-Birra fīḤubb al-Hirra*, a three-folio response, see entry "love of cats" (*ḥubb al-hirra*) in the *Asrār*.

15. *al-Burhān al-Jalī al-ʿAlīʿalā Man Summiya min ghayri Musamman bil-Walī*, a brief corrective on the mistakes of a famous contemporary preacher at whose name al-Qārī hints in the title concerning the status of prayer during the imam's sermon on the day of *ʿĪd* and other issues.

16. *Ḍaw' al-Maʿālī li-Bad' al-Amālī*, an oft-studied commentary on al-Ūshī's (d. 569) poem about Māturīdī doctrine, in which al-Qārī compared the way of the Khalaf to worship *(ʿibāda)* and deeds *(ʿamal),* both of which end in the hereafter and that of the Salaf to servanthood *(ʿubūdiyya)* and total assent *(riḍā),* both of which continue in the hereafter; hence the latter's superiority.

17. *adh-Dhakhīrat al-Kathīra fī Rajā' al-Maghfira lil-Kabīra,* in which he says he is refuting both his teacher al-Haytamī and Mīr Padeshāh al-Bukhārī al-Ḥanafī over the question of forgiveness of major sins for those who performed the pilgrimage. Al-Qārī said the former had altogether denied that major sins were forgiven through pilgrimage whilst the latter had affirmed they were forgiven in absolute terms.

18. *ad-Durrat al-Muḍī'a fīz-Ziyārat al-Muṣṭafawiyya ar-Raḍiyya*, a treatise on visitation of the Prophet (upon him blessings and peace), his Mosque, Qubā', the martyrs of Uḥud, etc.

19. *al-Faḍl al-Muᶜawwal fīs-Ṣaff al-Awwal*, a brief tract in which al-Qārī puts forward the view that the reason for the preferability of the first row in prayer is proximity to the House of Allah Most High for the congregation at the Kaᶜba, not the fact that one stands in the first row elsewhere.

20. *Farā'id al-Qalā'id ᶜalā Aḥādīth Sharḥ al-ᶜAqā'id*, a concise documentation of the70-odd hadith cited in at-Taftāzānī's celebrated commentary on an-Nasafī's well-known statement of doctrine, which al-Qārī said he finished in Shawwāl 1004/June 1596.

21. *Farr al-ᶜAwn li-man YaddaᶜīĪmān Firᶜawn*, written against the erudite Jalāl ad-Dān ad-Dawwānī (d. 907/1501), who had followed the position attributed to Ibn ᶜArabī to the effect that Firᶜawn accepted Islām before death.[22] The Moroccan Shaykh Aḥmadal - Ghumārī (1320-1380 / 1902-1960) trounced al-Qārī in defense of Ibn ᶜArabī's position but was in turn refuted by his own brother ᶜAbd Allāh al-Ghumārī (1328-1413/1910-1993).[23]

22. *Fatḥ Abwāb al-Dīn fīĀdāb al-Murīdīn*, also known as *Sharḥ Ādāb al-Murīdīn*, a large (180-folio) commentary on a treatise by Abū an-Najīb ash-Suhrawardī (490-563/1097-1168) on the etiquette of Sufi seekers.

23. *Fatḥ al-Asmāᶜ fī Sharḥ as-Samāᶜ*, a treatise in which al-Qārī denounces singing and musical recitals as categorically prohibited in the religion.

24. *Fatḥ Bāb al-ᶜInāya bi-Sharḥ an-Nuqāya*, a commentary on the *Nuqāya Mukhtaṣar al-Wiqāya* of Ṣadr ash-Sharīᶜa ᶜUbayd Allāh b. Masᶜūd al-Maḥbūbī (d. 747/1346), itself an abridgment of his grandfather Tāj al-Sharīᶜa Maḥmud b. Aḥmad's (d. 673/ 1275) *Wiqāyat ar-Riwāya fī Masā'il al-Hidāya* in Hanafi fiqh, about al-Marghīnānī's (d.593/1197) *Hidāya*,a commentary on his own *Bidāyat al-Mubtadī,* which merged al-Qudūrī's (d. 428/1037)

Mukhtaṣar with ash-Shaybānī's (d. 189/ 805) *al-Jāmiᶜ as-Ṣaghīr*. Al-Qārī finished it in 1003/1595 and adduced in it the proofs of Hanafi fiqh positions from the Qur'ān, the Sunna and legal analogy.

25. *Fatḥ Bāb al-Isᶜād fī Sharḥ Qaṣīdat Bānat Suᶜād*, a commentary on Kaᶜb b. Zuhayr al-Muzanī's famous poem during which he praised the Prophet, whereupon the latter took off his mantle and put it on him.

26. *al-Fatḥ ar-Rabbānī fī Sharḥ Taṣrīf az-Zanjānī*, a book on morphology based on a manual by ᶜIzz ad-Dīn Ibrāhīm b. ᶜAbd al-Wahhāb az-Zanjānī (d. 655/1257) in 26 folios.

27. *Fatḥ ar-Raḥmān bi-Faḍā'il Shaᶜbān*, beginning with the words *al-ḥamdu lillāh al-ladhī qaddara al-arzāqa wal-ājāl,* in which he cites the hadith and other reports on the merits of mid-Shaᶜbān and discusses their grading, adding a commentary on Sūrat al-Qadr and the beginning of Sūrat ad-Dukhān. This work was published in Būlāq in 1307/1890 and may be the same as *at-Tibyān fī Bayān mā fī Laylat an-Niṣf min Shaᶜbān.* Al-Qārī in this monograph defends the legitimacy of the congregational prayer of mid-Shaᶜbān consisting in a hundred rakᶜat that originated in al-Quds, first mentioned byAbū Ṭālib al-Makkī (d. 386/996) in the 20th section of his *Qūt al-Qulūb* and picked up from him by Abū Ḥāmid al-Ghazālī (450-505/1058-1111) in the seventh chapter of the supererogatory prayers in the *Iḥyā'* and ᶜAbd al-Qādir al-Jīlānī (470-561/1077-1166) in the *Ghunya* but denounced by most as baseless innovation.

28. *Fayḍ al-Fā'iḍ fī Sharḥ Rawḍ ar-Rā'iḍ fī Masā'il al-Farā'iḍ*, a treatise on inheritance law.

29. *Fayḍ al-Muᶜīn ᶜalā Jamᶜ al-Arbaᶜīn fī Faḍl al-Qur'ān al-Mubīn* (The Outpouring of the Helper in Gathering Forty Hadiths on the Excellence of the All-Illuminating Qur'ān), a translation of which was recently published under the title *Forty Hadiths on the Blessing of Reading the Qur'ān.*

30. *al-Fayḍ as-Samāwī fī Takhrīj Qirā'āt al-Bayḍāwī*, a large

reference work on the canonical readings mentioned in al-Bayḍāwī's *Tafsīr*.

31. *al-Fuṣūl al-Muhimma fīḤuṣūl al-Mutimma*, a study of 13 hadiths pertaining to the straightening of the limbs during prayer against the botching of ṣalāt by those who overtake the imam in the congregational prayer or go into prostration without first straightening up after rukūʿ then — in the words of the hadith — "give the ground two pecks" instead of sitting up straight between the two prostrations.

32. *Ghāyat at-Taḥqīq fī Nihāyat at-Tadqīq* is a seven-page attempt to resolve the inter-school disputes plaguing the dwellers of the Two Sanctuaries over following imams from other schools in prayer, the time of ʿaṣr and the repetition of ṣalāt, issues al-Qārī follows up in *Lisān al-Ihtidā'*.

33. *Ḥāshiya ʿalā Sharḥ Risālat al-Waḍʿ*, marginalia on Khwaja ʿAlī Samarqandī's (d. 860/1456) commentary on al-Jurjānī's (d. 816/1413) treatise on neologism.

34. *Ḥāshiya ʿalā Tafsīr al-Bayḍāwī*, a commentary on the last juz' of al-Bayḍāwī's *Anwār at-Tanzīl*.

35. *al-Ḥaẓẓ al-Awfar fīl Ḥajj al-Akbar*, a *fatwā* in which he discusses the basis for thus naming the Ḥajj when the Day of ʿArafa falls on Jumuʿa.

36. *al-Hibāt as-Saniyya al-ʿAliyya ʿalā Abyāt ash-Shāṭibiyya ar-Rā'iyya*, a commentary on ash-Shāṭibī's *ʿAqīlat Atrāb al-Qaṣā'id fī Asnā al-Maqāṣid*, a versification of Abū ʿAmr ad-Dānī's (d. 444) *Muqniʿ* on Qur'anic script.

37. *al-Ḥirz ath-Thamīn lil-Ḥiṣn al-Ḥaṣīn*, a manual of supplications he finished in 1008/1600 based on Ibn al-Jazarī's "Impregnable Fortress" *(al-Ḥiṣn al-Ḥaṣīn min Kalām Sayyid al-Mursalīn)*, which the latter wrote at the time the Tatars were attacking Damascus.

38. *al-Ḥizb al-Aᶜẓam wal-Wird al-Afkham*, a manual of supplications in seven chapters, one for each day of the week, which al-Qārī selected "from the famous, well-considered books such as al-Jazarī's *Ḥiṣn*, an-Nawawī's *Adhkār*, *al-Kalim at-Ṭayyib*, as-Suyūṭī's two *Jāmiᶜ* and his *Durr al-Manthūr* and ash-Sakhāwī's *Qawl al-Badīᶜ*, preceded with Quranic supplications." This work received several commentaries, notably by Turkish scholars.

39. *al-Iᶜlām bi-Faḍā'il Bayt Allāh al-Ḥarām,* a 68-folio work on the immense merits of the magnificent Kaᶜba.

40. *al-Inbā' bi-anna al-ᶜAṣā min Sunan al-Anbiyā'*, a one-page discussion of the walking-stick as a sunna of prophets that al-Qārī brings up again in his *Asrār* with the entry "Leaning on a staff is a tradition of the prophets" (*al-tawakku'u ᶜalā al-ᶜaṣā min sunnat al-anbiyā'*).

41. *al-Istidᶜā' fīl-Istisqā'*, a short recapitulation of the rulings and etiquette of the prayer for rain.

42. *al-Iṣṭināᶜ fīl-Iḍṭibāᶜ*, a three-page demonstration that shoulder-baring *(iḍṭibāᶜ)* is a sunna for men in all seven rounds of any circumambulation that saᶜī follows and that for the Hanafis there is no iḍṭibāᶜ in saᶜī at all.

43. *Istīnās an-Nās bi-Faḍā'il Ibni ᶜAbbās*, an 11-folio biography of the companion Ibn ᶜAbbās.

44. *al-Iᶜtinā' bil-Ghinā' fīl-Fanā'*, a treatise on the general prohibition of musical instruments, singing and dancing in answer to a question from a pious Muslim, published in 2002 at Dār al-Farfūr in Damascus under the title *as-Samāᶜ wal-Ghinā'*.

45. Jamᶜ al-Wasā'il fī Sharḥ ash-Shamā'il, a commentary on at-Tirmidhī's *Shamā'il* (Prophetic Attributes) that al-Qārī completed in 1008/1600 and in which he quotes from previous commentaries, notably that of his grand shaykh and countryman Mīrak Shāh, a Hanafi master from Heart, his teacher al-Haytamī's own commentary entitled *Ashraf al-Wasā'il fī Sharḥ ash-Shamā'il*; Shams ad-

Dīn Mullā al-Ḥanafī (d. after 927/1521), ᶜIṣām ad-Dīn al-Isfarāyīnī (d. 943/1536) and others.

46. *al-Jamālayn ᶜalā al-Jalālayn*, his commentary on the celebrated *Tafsīr al-Jalālayn*, of which several manuscript copies are found in India, Turkey and elsewhere.

47. *Kashf al-Khidr ᶜan Amr al-Khiḍr* (Uncovering the Subject of al-Khiḍr), published in Damascus as *al-Ḥadhar min Amr al-Khiḍr* (Caution Against the Issue of al-Khiḍr), to which al-Qārī refers in the *Asrār* and which he concludes with a refutation of the view that al-Khiḍr is no longer alive.

48. *Lisān al-Ihtidā' fīl-Iqtidā'*, another investigation in 13 pages on how to accommodate madhhab differences similar to his *Ghāyat at-Taḥqīq* and reminiscent of a similar short treatise by a studentof Ibn al-Humām(d. 861/1457) on the same topic, ᶜAlī as-Sindī's *Bayān al-Iqtidā' bil-Shāfiyya wal-Khilāfi fī Dhālik.*

49. *Lubb Lubāb al-Manāsik wa-Ḥubb ᶜUbāb al-Masālik*, a 22-folio epitome of Raḥmat Allāh b. ᶜAbd Allāh b. Ibrāhīm as-Sindī's (d. 978) *Lubāb al-Manāsik wa-ᶜUbāb al-Masālik* on which al-Qārī also wrote a *Ḥāshiya.*

50. *al-Maᶜdan al-ᶜAdanī fī Faḍl Uways al-Qaranī*, a 13-folio biography of the famed Yemeni Uways al-Qaranī, which al-Qārī concludes with the statement:

> Know that what became famous among the general public that Uways pulled out all his teeth out of extreme sorrow when he heard that the tooth of the Messenger of Allah had been harmed in the battle of Uḥud — and he did not know which tooth for sure — is baseless according to the scholars; not to mention that it contravenes the pristine Law, hence none of the companions did it, although it suffices that such an act is abuse which only fools commit.

51. *Manāqib al-Imām al-Aᶜẓam wa-Aṣḥābih*, a 106-folio biography of Abū Ḥanīfa and his companions also found in the first part of al-Qārī's *al-Athmār al-Janiyya* and reproduced in the

second volume of the Dā'irat al-Maᶜārif an-Niẓāmiyya edition of Ibn Abī al-Wafā's *al-Jawāhir al-Muḍiyya*.

52. *al-Maqālat al-ᶜAdhba fīl-ᶜImāmati wal-ᶜAdhaba*, a treatise on the turban in which al-Qārī states:

> Know that it is established in the transmitted reports that the Prophet wore a turban and it was transmitted that he recommended wearing one in many ahadith. Even if they are weak, their collective weight suggests strength which raises them to the level of fairness or soundness and conveys the desirability *(istiḥbāb)* of [wearing] a turban.

53. *al-Mas'ala fīl-Basmala*, a two-page fatwa stating that the relied-upon position in the Hanafi school is that it is impermissible to read the *basmala* at the beginning of Sūrat at-Tawba, contrary to Imam Abū al-Layth as-Samarqandī's position in his *Fatāwā al-Nawāzil*; that it contravenes the Qur'ān, the sunna and the consensus and its attribution to Abū Ḥanīfa is incorrect.

54. *al-Mashrab al-Wardī fī Ḥaqīqati Madhhab al-Mahdī*, in which he refutes the claims that al-Khaḍir learnt fiqh from Abū Ḥanīfa both in the latter's life and in his grave after his death and that ᶜĪsā b. Maryam and al-Mahdī would follow the Hanafi School upon their advent. Al-Barzanjī broached this issue in *al-Ishāᶜa fī Akhbār al-Sāᶜa,* citing its origin in al-Qahistānī's *Jāmiᶜ ar-Rumūz fī Sharḥ an-Nuqāya*. Al-Qārī concluded that al-Mahdī would be a mujtahid muṭlaq and that ᶜĪsā would receive learning from none other than the Prophet Muhammad.

55. *al-Maslak al-Mutaqassiṭ fīl-Mansak al-Mutawassiṭ*, a commentary on a work by al-Qārī's teacher Mullā ᶜAbd Allāh as-Sindī on the rituals of pilgrimage.

56. *al-Maṣnūᶜ fī Maᶜrifat al-Ḥadīth al-Mawḍūᶜ*, his minor book of forgeries. This is the smaller of the two compilations he devoted to forgeries with 417 entries. The Syrian hadith specialist ᶜAbd al-Fattāḥ Abū Ghudda published it with an introduction about the genre.

57. *al-Mawrid ar-Rawī fīl-Mawlid an-Nabawī*, a medium-sized (47 folio) work written for use in celebrations of the Prophet's birthday in which al-Qārī said, "Since I am unable to act as a host physically, I wrote these pages so that they would become moral hospitality made of light in permanence over the pages of ages, unrestricted to days or months." al-Qarī wrote a second monograph on the same topic, entitled simply *Risāla fīl-Mawlid*.

58. al-Minaḥ al-Fikriyya bi-Sharḥ al-Muqaddimat al-Jazariyya, a treatise on the *Muqaddima Jazariyya*, a famous poem on canonical readings by Muḥammad b. Muḥammad b. Muḥammad al-Jazarī (d. 833/1430).

59. *Minaḥ ar-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar*, a commentary on the Sunni creed attributed to Imam Abū Ḥanīfa that became an oft-studied textbook of doctrine in its own right.

60. *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, his massive commentary on Muḥammad b. ʿAbd Allāh al-Khaṭīb at-Tibrīzī's (d. 741/1340) *Mishkāt*—itself an expansion of Abū Muḥammad al-Baghawī's (433-516/1042-1122) *Maṣābīḥ as-Sunna,* which he finished in 1008/1600.

61. *al-Mubīn li-Fahm al-Arbaʿīn*, a medium-sized commentary on an-Nawawī's celebrated compilation of 40 hadiths which al-Qārī begins with an exordium on the symbolism of the number forty.

62. *al-Mulammaʿ fī Sharḥ an-Naʿt al-Muraṣṣaʿ*, a four-folio glossary of his own *an-Naʿt al-Muraṣṣaʿ bil-Mujannas al-Musajjaʿ* - a brilliant invocation of blessing on the Prophet written with a recurring pattern of internal rhyme *(sajʿ)* built on alliteration *(jinās)* — words that differ in meaning but are phonetically and/or graphically (e.g. through dot, vowel, or letter-variation) alike or nearly alike. It begins: "O Allah, bless Your highest Light (nūrik al-aʿlā) and Your most precious Blossom (wa-nawrik al-aghlā)".

63. *al-Muqaddimat as-Sālima fī Khawf al-Khātima*, in which al-Qārī adduces the legal evidence that the believer must tread a middle path between fear and hope rather than give up the former

completely, in rebuttal of a contemporary who claimed that whoever saw him would enter Paradise.

64. *Muᶜtaqad AbīḤanīfata al-Imām fīAbaway ar-Rasūl ᶜalayhi as-ṣalāt was-salām*, published as *Adillat MuᶜtaqadAbī Ḥanīfa* etc., a controversial work for which al-Qārī came under fire for claiming "consensus of the *salaf* and *khalaf*" that the Prophet's parents died as unbelievers; a position he ascribed to Abū Ḥanīfa in his *Sharḥ al-Fiqh al-Akbar*. Qārī had touched on this in the *Mirqāt* (*Janā'iz*, chapter on visiting graves) and reiterates the stance of the *Muᶜtaqad* in *Shamm al-ᶜAwāriḍ*, *al-Mawrid ar-Rawī* and the *Muqaddimat as-Sālima*, finally writing in his commentary on ᶜIyāḍ's *Shifā*:

> As for what was mentioned about him bringing back to life his parents and their belief in him — on the basis of the narration of at-Ṭabarānī and others from ᶜĀ'isha — the hadith masters agree that it is weak as explicitly stated by as-Suyūṭī.. Ibn Diḥya even said it was forged and contradicted the Qur'ān and Sunna. I expounded this in a monograph examining this issue in detail, in refutation of the great savant as-Suyūṭī in the three epistles[24] he composed and I have exposed the weakness of his proofs.[25]

In the *Asrār*, which he finished after *Sharḥ ash-Shifā* (1011/ 1602), al-Qārī hardens his stance, which he held to the end of his life, contrary to the story of his recanting circulated by some, and adopted Ibn Diḥya's position exclusively, not even mentioning as-Suyūṭī's works to the contrary in his laconic entry "Resuscitation of the Two Parents".

Some ulema — notably those of the Prophetic House — took offence at what they deemed a leitmotiv in Qārī's works passing the limit of legitimate ijtihād. The Qur'ānic commentator and philologist Sayyid Muḥammad b. ᶜAbd ar-Rasūl b. ᶜAbd as-Sayyid b. ᶜAbd ar-Rasūl al-Barzanjī ash-Shahrazūrī al-Madanī ash-Shāfiᶜī al-Ḥusaynī (d. 1103/1692) wrote in *Sadād ad-Dīn wa-Sidād ad-Dayn fī Najāt al-Abawayn ash-Sharīfayn* (The Rectitude of Religion and the Repayment of Debt Concerning the Salvation of the Two Noble Parents):

> It is most strange that ᶜAlī b. Muḥammad al-Qārī al-Harawī, one of the latter-day Hanafis, wrote a commentary on that second

> version of the *Fiqh al-Akbar* that he assumed was written by Imam Abū Ḥanīfa in which he passed all boundaries by harming the two parents, but this was not enough for him. He had to write a monograph on the issue. Then he said in his commentary on the *Shifā*, gloating with pride: "I wrote a monograph on their kufr!" At least, if he was not going to observe the right of the Messenger of Allah, since he harmed him in that, would that he had felt too shy to mention it in the commentary on the *Shifā*, a book devoted to the honour of al-Muṣṭafā! Note, by the way, that the author of the *Shifā* himself was taken to task for mentioning in it that it was not categorically obligatory [in *ṣalāt*] to invoke blessings on him, claiming that al-Shāfiʿī alone had said that; all this not being relevant to his book! Then Allah Most High empowered over the said ʿAlī [al-Qārī] one of his contemporaries, Imam ʿAbd al-Qādir at-Ṭabarī ash-Shāfiʿī, who penned a harsh treatise refuting him.[26]

Al-Barzanjī then cited a passage of the latter refutation in which at-Ṭabarī — al-Qārī's foremost student and a descendant of the Prophet — said he dreamt that he was throwing al-Qārī down a high flight of stairs. "The next morning, I was told that he [al-Qārī] was taken ill owing to a bad fall. He did not live long after that—Allah have mercy on him."[27]

In his commentary on the Quranic phrase "your translation among the worshippers" (*wa-taqallubaka fīs-sājidīn* ash-Shuʿarā'26:219) — interpreted by Ibn ʿAbbās as "your descent from the loins of a Prophet to another Prophet"[28] — the Hanafi exegete and Sayyid (Prophetic descendant) Maḥmūdal-Ālūsī (1217-1270/1802-1854) said:

> This verse was adduced as proof for the [monotheistic] faith of his two parents and I am afraid that anyone who speaks [ill] about them commits unbelief (*kufr*), despite what ʿAlī al-Qārī and his kind say to the contrary.[29]

65. *an-Nāmūs fī Talkhīṣ al-Qāmūs*, a dictionary of Arabic abridged from al-Fayrūzābādī's (d. 729/1329) *al-Qāmūs al-Muḥīṭ.*

66. *Nuzhat al-Khāṭir al-Fātir fī Tarjamat Sayyidī ʿAbd al-Qādir*, a biography of Shaykh ʿAbd al-Qādir al-Jīlānī in 32 folios.

67. *al-Qawl al-Sadīd fī Khulf al-Waʿīd*, a treatise in which al-Qārī presents the proof of his argument that the possibility that Allah Most High might relent from what He threatens is not the consensus but is disputed by a sizeable number of doctrinal specialists who held that it was precluded.

68. *Qayd ash-Sharīd min Akhbāri Yazīd*, in which Qārī documents — as he also mentions in *Sharḥ ash-Shifā* and *Salālat ar-Risāla* — the impermissibility of cursing Yazīd in accordance with the position of the majority of scholars.

69. *al-Qiwām lis-Ṣuwwām*, a work in defence of voluntary fasting in Rajab and other months, which he cites in the "Epitomes" section of the *Asrār* (section 17: "Invented Special Prayers") in rebuttal of Ibn al-Qayyim's statement in *al-Manār al-Munīf* that "every hadith that mentions the fast of Rajab and praying some specific nights is an invented falsehood."

70. *Radd al-Fuṣūṣ*, a refutation of Shaykh Muḥyī ad-Dīn Ibn ʿArabī's *Fuṣūṣ al-Ḥikam* that al-Qārī actually entitled *al-Martabat ash-Shuhūdiyya fī Manzilat al-Wujūdiyya*.[30] This work was printed together with al-Qārī's *Farr al-ʿAwn* at Istanbul's Dār al-Maʿārif in 1294/1877 under the title *Risāla fī Waḥdat al-Wujūd,* erroneously attributed to at-Taftāzānī.[31] In the *Radd* al-Qārī says: "The safest course in religion concerning the person of Ibn ʿArabī is silence, as the scholars differed about him."[32]

71. *Rafʿ al-Junāḥ wa-Khafḍ al-Janāḥ*, a collection of forty hadith on the merits of marriage, which he opens with the strange fenering of the verse *Die not ever save as those who have surrendered (unto Him)* (ĀlʿImrān3:102) as"Die not save as married people."

72. *Risāla fī Bayān Awlād an-Nabī*, a two-folio biographical list of the children of the Prophet.

73. *Risāla fī Bayān Ifrād as-Ṣalāt ʿan as-Salām: Hal Yukrahu am Lā?*, in which he strove to rebut an-Nawawī's stance that it was disliked to invoke blessings (*ṣalāt*) on the Prophet without adding greetings (*salām*).

74. *Risāla fī Bayān at-Tamattuʿ fī Ashhur al-Ḥajj lil-Muqīm bi-Makkata min ʿĀm*, a one-page response in which he argues for the permissibility of *tamattuʿ* for the travelling Meccan pilgrim contrary to the Hanafi position.

75. *Risāla fīl-Lāmāt wa-Maʿrifat Aqsāmihā*, a treatise on the letter *lām* in its various grammatical uses.

76. *Risāla fī-Mā Yataʿallaqu bi-Laylati al-Niṣfi min Shaʿbān wa-Laylati al-Qadr*, see *Fatḥ ar-Raḥmān bi-Faḍā'ish Shaʿbān*.

77. *Risālat al-Mahdī*, in which al-Qārī, like his teacher al-Muttaqī al-Hindī in *al-Burhān fīʿAlāmāt MahdīĀkhir al-Zamān* and *Risālat ar-Radd*, refuted Sayyid Muḥammad b. Sayyid Khān al-Kāẓimī al-Ḥusaynī al-Juwanpūrī's (847-910/1443-1504) claim of being the promised Mahdī.[33]

78. *Sanad al-Anām fī Sharḥ Musnad al-Imām*, a commentary on the hadith related from Abū Ḥanīfa, known as his *Musnad*, in which al-Qārī said: "Good opinion of Abū Ḥanīfa is that he encompassed the noble ahadith – the sound and the weak." ʿAbd al-Fattāḥ Abū Ghudda distanced himself from this claim, interpreting it to mean "most of the hadith and Sunan."[34]

79. *Ṣanʿat Allāh fī Ṣīghat Ṣibghat Allāh*, a defence of al-Bayḍāwī who mentioned in his *Tafsīr* (end of Sūrat al-Fātiḥa) a hadith narrated by ath-Thaʿlabī in his *Tafsīr* that Ṣibghat Allāh b. Rawḥ Allāh b. Jamāl Allāh al-Barwajī al-Madanī al-Ḥusaynī an-Naqshbandī (d. 1015/1606) had declared forged (as did Walī ad-Dīn al-ʿIrāqī before him): "Truly, Allah shall mete out inevitable, destined punishment on a certain people, whereupon a boy among them shall recite 'Praise be to Allah, Lord of the worlds!' from the Book; Allah shall hear him and lift that punishment from him for forty years".

80. *as-Ṣanīʿa fī Taḥqīq al-Buqʿat al-Manīʿa*, a two-page fatwā showing that the obligation of pilgrimage hinges on the duty to circumambulate the site of the Holy Kaʿba rather than its physical structure, so that the duty would remain even if the building were destroyed.

81. *Shamm al-ʿAwāriḍ fī Dhamm ar-Rawāfiḍ*, a treatise anathemising extreme Shīʿīs as unbelievers. This is a different work from al-Qārī's *Salālat ar-Risāla* on the same topic.

82. *Sharḥ Alfāẓ al-Kufr*, a commentary on the treatise of Badr ar-Rashīd Muḥammad b. Ismāʿīl b. Maḥmūd al-Ḥanafī (d. 768/1367) on the statements that constitute disbelief. Al-Qārī appended it to his commentary on the *Fiqh al-Akbar*.

83. *Sharḥ ʿAyn al-ʿIlm wa-Zayn al-Ḥilm*, a commentary on Shams ad-Dīn Muḥammad b. ʿUthmān b. ʿUmar al-Balkhī's (d. 830/1427) abridgment of al-Ghazālī's *Iḥyā' ʿUlūm ad-Dīn,* which al-Qārī said he finished in Rajab 1014/November 1605, i.e. three months before he died.

84. *Sharḥ Ḥizb al-Baḥr*, a 60-folio commentary on a devotional text attributed to Abū al-Ḥasan al-Bakrī that al-Qārī mentions writing in his *Jamʿ al-Wasā'il* and *Ḥirz al-Thamīn*, attributing it to "the Bakrī masters."

85. *Sharḥ Mughnī al-Labīb ʿan Kutub al-Aʿārīb*, an unfinished commentary on the philologist Ibn Hishām's (d. 761/1360) famous grammar manual.

86. *Sharḥ Musnad al-Imām Abī Ḥanīfa*. Short hadith compilations are narrated by up to 22 of Abū Ḥanīfa's (d. 150/767) students with connecting chains tothe Prophet (17 of which were collected by as-Ṣāliḥī in his *ʿUqūd al-Jumān*), but in absolute terms the title *Musnad Abī Ḥanīfa* refers in particular to the compilation of the Bukhārī master Abū Muḥammad ʿAbdAllāh b. Muḥammad b. Yaʿqūb al-Ḥārithī (d. 340/951), on which al-Qārī commented in a medium-sized work.

87. *Sharḥ al-Muwaṭṭa' bi-Riwāyat Muḥammad b. al-Ḥasan,* which he finished in 1013/1605.

88. *Sharḥ ar-Risālat al-Qushayriyya* in two manuscript volumes kept at Konya.

89. *Sharḥ Sharḥ Nukhbat al-Fikar*, a commentary on Ibn Ḥajar's *Nuzhat an-Naẓar*, a commentary on his own *Nukhbat al-Fikar fī Muṣṭalaḥ Ahl al-Athar* or "Chosen Thoughts on the Nomenclature of Hadith Scholars," which he finished in 1006/1598.

90. *Sharḥ ash-Shāṭibiyya*, a treatise on *Ḥirz al-Amānī wa-Wajh at-Tahānī*, a poem by the saintly blind master al-Qāsim b. Fiyyurah ash-Shāṭibī's (538-590/1144-1194) on the Quranic canonical readings also known as the *Shāṭibiyya Kubrā* and the *Shāṭibiyya Lāmiyya*. Qārī also wrote a brief explanation of its difficult words entitled *ad-Ḍābiṭiyya lish-Shāṭibiyya*.

91. *Sharḥ ash-Shifā*, a large commentary on the timeless masterpiece of al-Qāḍīᶜ Iyāḍ, which al-Qārī said he finished in Ramaḍān 1011/1602.

92. *Shifā' as-Sālik fī Irsāli Mālik*, a two-page response to someone's criticism of Imam Mālik's ruling of sadl or letting the hands hang by one's sides in prayer with the following words: "The mujtahid is the prisoner of the proof, so it is unimaginable Imam Mālik had no basis for this."

93. *Ṣilāt al-Jawā'iz fī Ṣalāt al-Janā'iz*, in which he forwards the position that the status of funeral prayer inside a mosque is "preferably disliked" *(makrūhtanzīhan)*, not prohibited (*makrūh taḥrīman*), providing evidence for the preferability *(al-awlā)* of performing it inside the Sacred Mosque in Mecca.

94. *Sulālat ar-Risāla fī Dhamm ar-Rawāfiḍ min Ahl ad-Ḍalāla*, a brief treatise demonstrating that those who insult the first two caliphs are not disbelievers categorically. This is a different work from al-Qārī's *Shamm al-ᶜAwāriḍ* on the same topic.

95. *Tabᶜīd al-ᶜUlamā' ᶜan Taqrīb al-Umarā'*, a 16-folio review of issues that pertain to the relationship between Muslim scholars, students of knowledge and governors.

96. *at-Tad'hīn lit-Tazyīn ᶜalā Wajh at-Tabyīn*, a four-page follow-up to his *Tazyīn al-ᶜIbāra* rebutting a critic of the latter on the issue of pointing with the finger during *tashahhud*.

97. *Taḥqīq al-Iḥtisāb fī Tadqīq al-Intisāb*, a three-page corrective of the mistaken belief that lowly maternal parentage bears on one's social standing.

98. *at-Tā'ibiyya fī Sharḥ at-Tā'iyya*, a 24-folio commentary on a poem on repentence penned by the Yemeni scholar Sharaf ad-Dīn Ismāʿīl b. Abī Bakr al-Ḥusaynī known as Ibn al-Muqrī (d. 837/1434) in which he advises his son to repent. Al-Qārī also wrote a commentary on the son's verse in reply to his father that begins "I have the best opinion of Allah."

99. *at-Taʿlīqāt ʿalā Thulāthiyyāt al-Bukhārī*, a recently-published medium-sized commentary on all the three-link-chained hadiths in *Saḥīḥ al-Bukhārī* on which al-Qārī proceeded to comment from several perspectives, including explanations of difficult words and their correct spelling.

100. *Tashyīʿ Fuqahā' al-Ḥanafiyya li-Tashnīʿ Sufahā' ash-Shāfiʿiyya*, in which he defends the Hanafi School and its imams against what he calls the detractions of certain Shāfiʿīs. He followed it up with a two-page *Dhayl* in which he defended himself from the charge of partisanship and mentioned that both the Hanafi muftī and the Hanafi qadi of the Meccan Sanctuary, Badr ad-Dīn Ḥasan ash-Shahāwī and Ḥusayn b. Rustum al-Kafawī took his defence and justified him.[35]

101. *Tasliyat al-Aʿmāʿalā Baliyyat al-ʿAmā*, a compilation of 50 reports on giving solace to the blind and the rewards of endurance.

102. *at-Taṣrīḥ fī Sharḥ at-Tasrīḥ*, a six-folio response on the sunna of grooming and combing the beard.

103. *Taṭhīr aṭ-Ṭawiyya bi-Taḥsīn an-Niyya*, an eight-folio explanation of the saying "The believer's intention is better than his deeds and the deeds of the hypocrite are better than his intention", to which al-Qārī also devoted an entry in the *Asrār*.

104. *Tatmīm al-Maqāṣid wa-Takmīl al-ʿAqā'id*, a compilation of questions on doctrine that al-Qārī appended to his com-

mentary on the *Fiqh al-Akbar*, published in full in the second half of our late teacher Shaykh Wahbī Sulaymān Ghāwjī's *Minaḥ ar-Rawḍ al-Azhar* (his edition of al-Qārī's *Sharḥ).* The *Tatmīm* includes al-Qārī's *Sharḥ Alfāẓ al-Kufr.*

105. *Tawḍīḥ al-Mabānī wa-Tanqīḥ al-Maʿānī*, a commentary on Ibn Ḥabībal-Ḥalabī's (d. 808/1405) abridgment of al-Nasafī's *Manār al-Anwār* on legal principles.

106. *Tazyīn al-ʿIbāra li-Taḥsīn al-Ishāra*, a six-page study of the issue of finger-pointing in tashahhud in which al-Qārī lambasted those who claimed such pointing was preferably avoided, disliked or even prohibited. He also wrote a follow-up, *at-Tad'hīn lit-Tazyīn.*

107. *al-Wuqūf bit-Taḥqīq ʿalā Mawqif as-Ṣiddīq*, a 5-folio fatwā on a historical issue related to pilgrimage during the first caliphate.

108. *az-Zubda fī Sharḥ al-Burda*, a commentary on al-Būṣīrī's immortal poem in praise of the Prophet.[36]

109. *Zubdat ash-Shamā'il wa-ʿUmdat al-Wasā'il*, a 22-folio abridgment of at-Tirmidhī's *ash-Shamā'il al-Muḥammadiyya.*

Bibliography of al-Qārī's published works[37]

al-Qārī al-Harawī, ʿAlī b. Sulṭān Muḥammad. *al-Adab fī Rajab*. Ed. Mashhūr Ḥasan Salmān. Beirut: al-Maktab al-Islāmī; Ammān: Dār ʿAmmār, 1411/1991.

———. *Adillat Muʿtaqad Abī Ḥanīfat al-Imām al-Aʿẓam fī Abaway al-Rasūl ṣallā Allāhu ʿayahi wa-Sallam*. Ed. Mashhūr b. Ḥasan b. Salmān. Medina: Maktabat al-Ghurabā' al-Athariyya, 1993.

———. *al-Aḥādīth al-Qudsiyya al-Arbaʿīniyya*. See next entry.

———. *al-Aḥādīth al-Qudsiyya wal-Kalimāt al-Unsiyya*. Ed. Mashhūr Ḥasan Salmān. Ammān: Dār ʿAmmār, 2003.

———. *Anwār al-Ḥujaj fī Asrār al-Ḥijaj*. Ed. Aḥmad al-Ḥajjī al-Kurdī. Amman: Dār ʿAmmār, 2003.

———. *Anwār al-Qur'ān wa-Asrār al-Furqān*. Ed. Nājī al-Suwayd. 5 vols. Beirut: Dār al-Kutub al-ʿIlmiyya, 1434/2013.

———. *al-Asrār al-Marfūʿa fīl-Akhbār al-Mawḍūʿa*. Ed. Muḥammad Luṭfī al-Ṣabbāgh. 2nd ed. Beirut: al-Maktab al-Islāmī, 1406/1986.

———. *al-Bayyināt fī Bayān baʿḍ al-Āyāt*. Ed. ʿIyāda b. Ayyūb al-Kubaysī. In *al-Aḥmadiyya* (Dubai, UAE) no. 15 (Ramadan 1424/November 2003) 61-118.

———. *ad-Ḍābitiyya lil-Shāṭibiyya*. Ed. Burayk b. Saʿīd al-Qaranī. Riyadh: B.S. al-Qaranī, 2007.

———. *Ḍaw' al-Maʿālī li-Bad' al-Amālī*. Ed. Muḥammad ʿAdnān Darwīsh. Damascus: Dār Iqra', 2002.

———. *al-Dhakhīrat al-Kathīra fī Rajā' al-Maghfira lil-Kabīra*. Ed. Mashhūr Ḥasan Salmān. Beirut: al-Maktab al-Islāmī; Ammān: Dār ʿAmmār, 1409/1989.

———. *Farā'id al-Qalā'id ʿalā Aḥādīth Sharḥ al-ʿAqā'id*. Ed. Mashhūr Ḥasan Salmān. Beirut: al-Maktab al-Islāmī; Ammān: Dār ʿAmmār, 1410/1990.

———. *Farr al-ʿAwn li-man Yaddaʿī Īmān Firʿawn*. See al-Qārī, *Risāla fī Waḥdat al-Wujūd*.

———. *Fatḥ Bāb al-ʿInāya bi-Sharḥ al-Nuqāya*. Ed. ʿAbd al-Fattāḥ and Salmān Abū Ghudda. Beirut: Dār al-Bashā'ir al-Islāmiyya, 2005.

———. *Fatḥ Bāb al-Isᶜād fī Sharḥ Qaṣīdat Bānat Suᶜād.*

———. *al-Fatḥ al-Rabbānī fī Sharḥ Taṣrīf al-Zanjānī.* [Istanbul] : al-Maṭbaᶜat al-ᶜĀmira, 1289/1872.

———. *Fayḍ al-Muᶜīn ᶜalā Jamᶜ al-Arbaᶜīn fī Faḍl al-Qur'ān al-Mubīn.* Ed. Muḥammad Shakūr al-Mayādīnī. al-Zarqā' (Jordan): Maktabat al-Manār, 1987.

———. *al-Fuṣūl al-Muhimma fī Ḥuṣūl al-Mutimma.* Ed. Mashhūr Ḥasan Salmān. Beirut: al-Maktab al-Islāmī; Ammān: Dār ᶜAmmār, 1410/1990.

———. *al-Ḥadhar min Amr al-Khiḍr.* Ed. Muḥammad Khayr Ramaḍān Yūsuf. Damascus: Dār al-Qalam; Beirut: al-Dār al-Shāmiyya, 1411/1991.

———. *al-Ḥizb al-Aᶜẓam wal-Wird al-Afkham.* Ed. Aḥmad Farīd al-Mazyadī. Beirut: Dār al-Kutub al-ᶜIlmiyya, 2003.

———. *al-Iᶜtinā' bil-Ghinā' fīl-Fanā'.*See *al-Samāᶜ wal-Ghinā'.*

———. *Jamᶜ al-Wasā'il fī Sharḥ al-Shamā'il.* See *Kitāb Jamᶜ al-Wasā'il fī Sharḥ al-Shamā'il.*

———. *Kashf al-Khidr ᶜan Amr al-Khiḍr.*See *al-Ḥadhar min Amr al-Khiḍr.*

———. *Kitāb Jamᶜ al-Wasā'il fī Sharḥ ash-Shamā'il.* With ᶜAbd ar-Ra'ūf al-Munāwī's *Sharḥ ash-Shamā'il.* Ed. Ibrāhīm b. Ḥasan al-Fayyūmī. 2 vols. Cairo: Muṣṭafā al-Bābī al-Ḥalabī and al-Maṭbaᶜat ash-Sharafiyya, 1318/1901.

———. *Kitāb al-Mubīn al-Muᶜīn li-Fahm al-Arbaᶜīn.* Cairo: al-Maṭbaᶜat al-Jamāliyya, 1327/1909.

———. *al-Maᶜdan al-ᶜAdanī fī Faḍl Uways al-Qaranī.* Ed. Ibrāhīm al-Ḥāzimī. Riyadh: Mu'assasat al-Juraysī, 1411/1991.

———. *al-Maqālat al-ᶜAdhba fīl-ᶜImāmati wal-ᶜAdhaba.* See *Ṣilāt al-Jawā'iz fī Ṣalāt al-Janā'iz.*

———. *al-Mashrab al-Wardī fī Ḥaqīqati Madhhab al-Mahdī.* N.p.: Maṭbaᶜat Muḥammad Afandī Shāhīn, 1278/1862.

———. *al-Maslak al-Mutaqassiṭ fīl-Mansak al-Mutawassiṭ ᶜalā Lubāb al-Manāsik Mukhtaṣar Nafᶜ an-Nāsik lis-Sindī.* Cairo: al-Maṭbaᶜat al-ᶜĀmira, 1303/1886.

———. *al-Maṣnūᶜ fī Maᶜrifat al-Ḥadīth al-Mawḍūᶜ*. Ed. ᶜAbd al-Fattāḥ Abū Ghudda. 5th ed. Beirut: Dār al-Bashā'ir al-Islāmiyya, 1994.

———. *al-Minaḥ al-Fikriyya ᶜalā Matn al-Jazariyya*. Ed. ᶜAbd al-Qawī ᶜAbd al-Majīd. Riyadh: Maktabat al-Malik Fahd al-Waṭaniyya, 1419/1998.

———. *Minaḥ al-Rawḍ al-Azhar fī Sharḥ al-Fiqh al-Akbar*. With al-Qārī's *Sharḥ Alfāẓ al-Kufr*. Ed. Wahbī Sulaymān Ghāwjī al-Albānī. Beirut: Dār al-Bashā'ir, 1419/1998.

———. *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*. Ed. Muḥammad al-Zuhrī al-Ghamrāwī. 5 vols. Cairo: al-Maṭbaᶜat al-Maymaniyya, 1309/1892. Rept. Beirut: Dār Iḥyā' al-Turāth al-ᶜArabī, n.d.

———. *Nuzhat al-Khāṭir al-Fātir fī Tarjamat Sayyidī ᶜAbd al-Qādir*. Istanbul : s.n., 1307/1890.

———. *Rafᶜ al-Junāḥ wa-Khafḍ al-Janāḥ bi-Arbaᶜīna Ḥadīthan fīn-Nikāḥ*. Ed. Mashhūr Ḥasan Salmān. Beirut: al-Maktab al-Islāmī; Ammān: Dār ᶜAmmār, 1411/1991.

———. *Risāla fī-Mā Yataᶜallaqu bi-Laylati an-Niṣfi min Shaᶜbān wa-Laylati al-Qadr*. See *Fatḥ ar-Raḥmān bi-Faḍā'ish Shaᶜbān*.

———. *Risāla fī Waḥdat al-Wujūd*. With al-Qārī's *Farr al-ᶜAwn li-man Qāla bi-Īmān Firᶜawn*. Istanbul: Dār al-Maᶜārif, 1294/1877.

———. *as-Samāᶜ wal-Ghinā'*. Ed. ᶜUthmān Muḥammad Nāᶜūra. Damascus: Dār al-Farfūr 2002.

———. *Shamm al-ᶜAwāriḍ fī Dhamm ar-Rawāfiḍ*. Ed. Majīd Khalaf. Cairo: Markaz al-Furqān, 1425/2004.

———. *Sharḥ ᶜAyn al-ᶜIlm wa-Zayn al-Ḥilm*. 2 vols. in 1. Cairo: al-Maṭbaᶜat al-ᶜĀmira, 1291/1874.

———. *Sharḥ al-Fiqh al-Akbar*. Ed. Marwān Muḥammad al-Shaᶜᶜār. Beirut: Dār an-Nafā'is, 1997.

———. *Sharḥ Mukhtaṣar al-Manār, al-Musammā Tawḍīḥ al-Mabānī wa-Tanqīḥ al-Maᶜānī*. Ed. Ilyās Qabalān. Beirut: Dār Ṣadr, 2006.

———. *Sharḥ Musnad Abī Ḥanīfa*. Ed. Khalīl Muḥyī al-Dīn al-Mays. Beirut: Dār al-Kutub al-ᶜIlmiyya, 1985.

———. *Sharḥ Sharḥ Nukhbat al-Fikar fī Muṣṭalaḥ Ahl al-Athar*. Ed. Haytham and Muḥammad Nizār Tamīm. Beirut: Dār al-Arqam, n.d.

———. *Sharḥ al-Shifā*. 2 vols. Bulāq: 1275/1858. Rept. Maṭbaᶜat al-Ḥājj al-Busnawī,1285/1868.Rept. Āsitāna : 1290/1873; Cairo : 1312/1894.

———. *Ṣilāt al-Jawā'iz fī Ṣalāt al-Janā'iz*. With *al-Maqālat al-ᶜAdhba fīl-ᶜImāmati wal-ᶜAdhaba*. Ed. Muḥammad Fayṣal al-Jazā'irī. Beirut: Dār al-Kutub al-ᶜIlmiyya, 1424/2003.

———. *Sulālat ar-Risāla fī Dhamm ar-Rawāfiḍ min Ahl ad-Ḍalāla*. Ed. Mashhūr Ḥasan Salmān. Beirut: al-Maktab al-Islāmī; Ammān: Dār ᶜAmmār, 1410/1990.

———. *Tabᶜīd al-ᶜUlamā' ᶜan Taqrīb al-Umarā'*. Cairo: ᶜĀlam al-Kutub, 1990.

———. *Taᶜlīqāt al-Qārī ᶜalā Thulāthiyyāt al-Bukhārī*. Ed. Mūsā b. Yaḥyā al-Fayfī. Riyadh: Maktabat al-Maᶜārif lil-Nashr wal-Tawzīᶜ, 2011.

———. *Tasliyat al-Aᶜmā ᶜalā Baliyyat al-ᶜAmā*. Ed. Abū ᶜAbd ar-Raḥmān al-Miṣrī al-Atharī. Ṭanṭā: Dār as-Ṣaḥāba lit-Turāth, 1413/1993.

———. *Tawḍīḥ al-Mabānī wa-Tanqīḥ al-Maᶜānī*. See *Sharḥ Mukhtaṣar al-Manār*.

———. *Tazyīn al-ᶜIbāra li-Taḥsīn al-Ishāra*. at-Ṭā'if: Dār al-Fārūq, 1990.

Notes

---

[1] al-Muḥibbī, *Kulāṣat al-Athar fī Aʿyān al-Qarn al-Ḥādī ʿAshar*, 4 vols. (Cairo: al-Maṭbaʿa al-Wahbiyya, 1284/1868) 3:185; ash-Shawkānī, *al-Badr al-Ṭāliʿ bi-Maḥāsin man baʿd al-Qarn al-Tāsiʿ*, ed. Ḥusayn b. ʿAbd Allāh al-ʿUmarī (Damascus: Dār al-Fikr, 1419/1998) p. 449.

[2] az-Zabīdī in *Tāj al-ʿArūs* derives it from *mawlā,* which "non-Arabs turned into *mawl(a)wī* then corrupted into *mullā*."See also Ḥassān Ḥallāq and ʿAbbās Ṣabbāgh, *al-Muʿjam al-Jāmiʿ fīl-Muṣṭalaḥāt al-ʿUthmāniyya* (Beirut: Dār an-Nahḍat al-ʿArabiyya, 2009, p. 213).

[3] In Khalīl Ibrāhīm Qūtlāy, *al-ImāmʿAlīal-Qārīwa-AtharuhufīʿIlm al-Ḥadīth* (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1408/1987) p. 54-55. The present article partly epitomises and updates the material presented by Qūtlāy.

[4] In Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 57).

[5] al-Qārī, *Mirqāt al-Mafātīḥ Sharḥ Mishkāt al-Maṣābīḥ*, ed. Muḥammad az-Zuhrī al-Ghamrāwī, 5 vols. (Cairo: al-Maṭbaʿat al-Maymaniyya, 1309/1892) 1:254).

[6] al-Qārī, *Mirqāt* (1:25).

[7] al-Qārī, *Mirqāt* (1:2).

[8] Ṣiddīq Ḥasan Khān, *Abjad al-ʿUlūm*, ed. ʿAbd al-Jabbār Zakkār, 3 vols. (Damascus : Wizārat at-Tahqāfa wal-Irshād al-Qawmī, 1978 ; rept. Beirut : Dār al-Kutub al-ʿIlmiyya, n.d.) 3:232.

[9] al-Qārī, *Mirqāt* (1:2).

[10] al-Qārī in several places, see Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 77).

[11] al-Qārī, *Bayān Fiʿl al-Khayr idhā Dakhala Makkata man Ḥajja ʿan al-Ghayr* in Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 79).

[12] In al-Muḥibbī, *Khulāsat al-Athar* (3:185).

[13] al-Qārī, *Bayān Fiʿl al-Khayr* in Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 82).

[14] al-Qārī, *Mirqāt* (1:2).

[15] al-Qārī, *Shamm al-ʿAwāriḍ*, see Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 81).

[16] In ʿAbd Allāh Mirdād, *al-Mukhtaṣar min Kitāb Nashr an-Nūr waz-Zahr fī Tarājim Afāḍil Makka min al-Qarn al-ʿĀshir ilā al-Qarn ar-RābiʿʿAshar*, ed. Muḥammad Saʿīd al-ʿĀmūdī and Aḥmad ʿAlī, 2nd ed. (Jeddah: ʿĀlam al-Maʿrifa, 1406/1986) p. 268.

[17] In Mirdād, *Mukhtaṣar* (p. 251).

[18] As implied in the *Athbāt* of Shāh Walī Allāh al-Dihlawī, his teacher Ibn ʿAqīla and the latter's teacher Ḥasan b. ʿAlī al-ʿUjaymī who narrates from Muḥammad Ḥusayn al-Khāfī, from ʿAbd al-Ḥaqq ad-Dihlawī, from Mullā ʿAlī al-Qārī.

[19] Muḥammad Amīn Ibn ʿĀbidīn, *Thabat Ibn ʿĀbidīn al-musammā ʿUqūd al-La'ālī fīl-Asānīd al-ʿAwālī*, ed. Muḥammad Ibrāhīm al-Ḥusayn (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1431/2010) p. 406 and al-Kuzbarī, *Majmūʿ al-Athbāt al-Ḥadīthiyya li-Āl al-Kuzbarī al-Dimashqiyyīn wa-Siyarihim wa-Ijāzātihim*, ed. ʿUmar Muwaffaq an-Nushūqātī (Beirut: Dār al-Bashā'ir al-Islāmiyya, 1428/2007) p. 353. Cf. Qūtlāy (p. 89).

[20] In Mirdād, *Mukhtaṣar* (p. 487).

[21] Entry "No prophet shall remain under the earth a millenium" (*an-nabiyyu lā yu'allifu taḥta al-arḍ*).

[22] Cf. Muḥyī al-Dīn Ibn ʿArabī, *al-Futūḥāt al-Makkiyya*, 4 vols. (Cairo: al-Maṭbaʿat al-Maymaniyya, 1329/1911) ch. 364, 445 3:320, 4:60 and the chapter on the Prophet Mūsā in his *Fuṣūṣ al-Ḥikam*, ed. Abū al-ʿAlā' ʿAfīfī (Cairo: ʿĪsā al-Bābī al-Ḥalabī, 1365/1946, rept. Beirut: Dār al-Kitāb al-ʿArabī, 1966) pp. 208-213.

[23] See Aḥmad al-Ghumārī, *al-Jawāb al-Mufīd lis-Sā'il al-Mustafīd* (Beirut: Dār al-Kutub al-ʿIlmiyya, 2002) pp. 96-97 and ʿAbd Allāh al-Ghumārī, *Bidaʿ al-Tafāsīr* (pp. 58-63) and *Istimdād al-ʿAwn li-Ithbāt Kufr Firʿawn*, appended to *al-Jawāb al-Mufīd* (pp. 122-128).

[24] As-Suyūṭī actually composed seven treatises on the topic.

[25] Al-Qārī, *Sharḥ al-Shifā*, 2 vols. (Āsitāna 1290/1873) 1:648-649; (Cairo 1312/1894 ed.) 3:99.

[26] Muḥammad b. ʿAbd ar-Rasūl al-Barzanjī, *Sadād ad-Dīn wa-Sidād ad-Dayn* (Medina: Dār al-Madīnat al-Munawwara, 1419/1998) p. 114-118, cf. al-Muḥibbī, *Khulāṣat al-Athar* (3:186) and Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 106-107). Yet they all meant to meet the demands of praiseworthy ijtihād in light of what they deemed hadith evidence as rhetorically asserted by Imam Abū Bakr Aḥmad b. al-Ḥusayn

al-Bayhaqī in no less than his *Dalā'il an-Nubuwwa wa-Maʿrifat Aḥwāl Ṣāḥib ash-Sharīʿa*, ed. ʿAbd al-Muʿṭī Amīn Qalʿajī, 7 vols. (Beirut: Dār al-Kutub al-ʿIlmiyya, 1408/1988) 1:192-193: "And how would his two parents and grandfather not be thus described when they worshipped idols until they died and they did not profess the religion of ʿĪsā b. Maryam?"

[27] In al-Barzanjī, *Sadād ad-Dīn* (p. 117).

[28] As narrated from Ibn ʿAbbās by al-Ḥākim an-Naysābūrī, *al-Mustadrak ʿalā al-Ṣaḥīḥayn* (Hyderabad: Dā'irat al-Maʿārif al-ʿUthmāniyya, 1334/1916, rept. Beirut: Dār al-Maʿrifa, 1986) 2:338 and elsewhere.

[29] Maḥmūdb.ʿAbd Allāhal-Ālūsī, *Rūḥ al-Maʿānī fī Tafsīr al-Qur'ān al-ʿAẓīm was-Sabʿ al-Mathānī*, 30 vols. in 15 (Cairo: Idārat at-Ṭibāʿat al-Munīriyya, 1345/1926) 19:138.

[30] Cf. Qūtlāy, *al-Imām ʿAlī al-Qārī* (p. 126).

[31] ShaykhMuḥammad Zāhid al-Kawtharī revealed in his *Maqālāt* (Riyadh and Beirut: Dār al-Aḥnāf, 1993) p. 413 that the real author of at-Taftāzānī's supposed epistlewasʿAlā'ad-Dīn al-Bukhārī and that its title was *Faḍīḥat al-Mulḥidīn* or *Risāla fī Waḥdatal- Wujūd*, the same title used by al-Qārī.Yet another major Hanafi jurist, Ismāʿīl Kalanbawī rebutted al-Bukhārī in a fatwā reproduced in Muḥammad Rajab Ḥilmī's *al-Burhān al-Azhar fī Manāqib ash-Shaykh al-Akbar* (Cairo: Maṭbaʿat al-Saʿāda, 1326/1908) pp. 18-22.

[32] al-Qārī, *Risāla fī Waḥdat al- Wujūd* (Istanbul: Dār al-Maʿārif, 1294/1877) p. 62.

[33] The Mahdawiyya sect survives to this day in parts of Hyderabad, Mysore, Jaipur, and Gujerat in India as well as Shāhdadpūr in Pakistan.

[34] See ʿAbd al-Fattāḥ Abū Ghudda, ed., in Muḥammad ʿAbd al-Rashīd an-Nuʿmānī, *Makānat al-Imām Abī Ḥanīfata fīl-Ḥadīth*, 4th ed. (Aleppo: Maktab al-Maṭbūʿāt al-Islāmiyya, 1996) p. 35 n.

[35] Jamīl al-ʿAẓm (d. 1352/1933) addressed the issue in *ʿUqūd al-Jawhar fī Tarājim Man lahum Khamsūn Taṣnīfan fa-Akthar* (Beirut: al-Maṭbaʿat al-Ahliyya, 1326/1908) p. 464 as did Qūtlāy in *al-Imām ʿAlī al-Qārī* (p. 104-105).

[36] The writer of these lines received a copy of a complete manuscript of this work from the Damascus library of the late *musnid* Sayyid Muḥammad Ṣāliḥ al-Khaṭīb copied in the latter's own hand together with al-Qārī's two treatises on the *Mawlid*.

[37] For the ms. locations of Qārī's unpublished works see Qūtlāy, *al-Imām ʿAlī al-Qārī.*